THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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CAUSE AND CURE OF CRIME.

(From the Deseret News.)

Prison reform and the cause and cure of crime were the subject of an address delivered by Governor Seymour, at the Prison Reform Congress, held in Baltimore last summer. The address has attracted a good deal of attention throughout the country, and has been largely quoted from by the press. The ideas it contained are well worthy the attention of all interested (and who are not?) in the suppression of crime, and in the reformation of the criminal classes. There are few among criminals who love wrong-doing for its own sake, and who, in their experience, have not proved that "the way of the transgressor is hard." A large class of reformers in these days regard crime as the result of mental disease, and as the natural outgrowth of unhealthy social systems. If this theory be true, and there is good reason to believe it, then prisons are, or ought to be, moral hospitals, and not places whose inmates are to be subjected to so much physical torture or punishment and then turned loose upon society, with none of their evil tendencies repressed or corrected, and their natures more brutalized than ever. This has seemed to be the aim and end of prison discipline in the past; but during the last few years enlightened and philanthropic men in various countries have given considerable attention to prison reform, and measures are being initiated which promise, ere long, to make of these institutions places in which the moral diseases of the erring will be checked or cured, and they be transformed into creditable members of society.

The war cry against crime, of a certain well-meaning class of philanthropists, has been, and still is, "education." They say educate the masses, make them intelligent, and fill them with knowledge and you throw around them a shield which renders them invincible to temptation to crime. But we need only look at society in this country to prove the fallacy of this doctrine. In no country in the world, with the exception of some of the states of Germany, is education so easily attainable as in this, and it is perhaps also true that in no country is there a larger percentage of criminals. If all who are guilty of wrong-doing belonged to the laboring or uneducated classes, the large and continuous

influx of this element from foreign lands might reasonably be regarded as the principal cause of the abundance of crime in the United States. But every day's developments show that legions of crimes are committed by men moving in high circles and filling positions of trust and influence. This is an ample refutation of the theory that education alone will prevent crime. The proper development and cultivation of the mental powers are much to be desired by all, but this of itself is no antidote for or preventive of crime. In his address Governor Seymour referred to this popular idea, also to the causes of crime, its punishment, &c. On the first of these points he says—

"There is a pervading idea in our country that the spread of knowledge will check crime. No one values learning more than I do, but it is no specific for morality and vice. Without moral and religious training it frequently becomes an aid to crime. Science, mechanical skill, a knowledge of business affairs, even the refinements and accomplishments of life, are used by offenders against law. Knowledge fights on both sides in the battle between right and wrong, in this age. It lays siege to banks, it forces open vaults stronger than old castles, it forges and counterfeits. The most dangerous criminal is the educated, intellectual violator of the law, for he has all the resources of art at his command, the forces of mechanics, the subtleties of chemists, the knowledge of man's ways and passions. Learning, by itself, only changes the aspect of immorality. Virtue is frequently found with the simple and uneducated, and vice with the educated. Surrounded by glittering objects within their reach, our servant girls resist more temptations than any class in society.

We must look beyond the accidents of knowledge or ignorance, if we wish to learn the springs of action. To check vice there must be high moral standards in the public mind. The American mind must move upon a higher plane. To reform convicts, their hopes must be aroused and their better instincts worked upon. I never yet found a man so untamable that there was not something of good upon which to build a hope. I never yet found a man so good that he need not fear a fall. Through the warp and woof of the worst man's character there run some threads of gold, and in the best there are base materials. It is this web of entwined good and evil in man's character which marks the problem and perplexities of the legislator and judge."

The following views as to the causes of crimes are recommended to the earnest attention of all philanthropists and moral and social reformers:

"Crimes always take the hues and aspects of the country in which they are committed. They show not only guilty men, but a guilty people. The world deems those nations to be debased where crimes abound. It does not merely say that the laws are unwise, or that the judiciary is corrupt, but it charges the guilt home to the whole society. This is just; for most of the crimes that disgrace us could not be done if there was not an indifference to their causes on the part of the community. As certain plagues which sweep men into their graves cannot rage without foul air, so many crimes cannot prevail without widespread moral malaria. It is greed for gold, the love of luxury in the American people, which have caused the legislative frauds, the municipal corruptions, the violations of trusts, which excite alarm in our land. It is the admiration of wealth, no matter how gained, which incites and emboldens the desperate speculator in commercial centres to sport with the sacred interests of labor, to unsettle the business of honest industry, by playing tricks with the standards of values. * * * * Such influences have led to frauds, defalcations, breaches of trust. They have filled our prisons and overwhelmed many households with shame and sorrow."

Having seen that the criminal element of the country is recruited from the educated as well as ignorant classes of the population, that the causes of crime is to be found in an unnatural social system, and that so long as this cause exists crime will increase rather than diminish, it will not be amiss to refer to the lax administration of jus-

tice, which, of itself, is an encouragement to criminals; and here, again, we quote the sentiments expressed in Governor Seymour's address. He says—

"Let the laws be swift, stern and certain in their action. What they say, let them do; for certainty, more than severity, carries a dread of punishment. Let the way of bringing offenders to justice be direct, clear and untrammeled. The technicalities of pleading, proof and proceedings, in many of our States, are painfully absurd. To the minds of most men, a criminal trial is a mysterious jumble. The public have no confidence that the worst criminal will be punished; the worst criminal cherishes, at all times, a hope of escape. In every part of our country there is a vague idea that certain men, of legal skill, can extricate offenders without regard to the merits of their cases. This is a fruitful cause of crimes. Not less hurtful to justice are those fluctuations of the public mind, which shakes off, spasmodically, its customary indifference, and fiercely demands a conviction of those who happen, at such times, to be charged with crime, and thus make popular clamor take the place of judicial calmness and impartiality. No one feels that there is, in this country, a clear, strong, even flow of administration of criminal laws. The mood of the popular mind has too much to do with judicial proceedings."

The expression of such views as the preceding by a gentleman of such experience and ability as their author, who is so prominently identified with the much-needed movement for prison reform, is a promising indication that it is taking tangible shape, and that beneficial results may soon be expected. There is no movement now on foot in the Christian world in which society is more vitally interested than this, for it includes the reform of the entire criminal element. No thinking mind can contemplate, without alarm for the future, the present condition of society in this country. Everywhere, almost, in high as well as low life, crime of all shades and degrees is rampant. The ties of honor are disregarded, principle is violated, immorality and dishonesty are the rule, and the very foundations upon which society is based and upon which only it can be sustained and perpetuated seem to be tottering, and social anarchy is threatened, the like of which was never surpassed; and it is an undoubted fact that, with boundless resources of every kind, the prosperity of the masses ahead of that of any other land, institutions of learning, numerous and efficient, and a liberal education within reach of a greater percentage of the population than in any other, churches and clergy innumerable, there is no country in Christendom in which reform is more urgently needed in the morals of the people than in this.

If by the efforts of philanthropic and intelligent men a system can be introduced which will reform those who have erred, it is to be hoped that it will be followed by something, better still, which shall prevent the growth of evil tendencies in the hearts of the young. This is the only hope for a better state of society and for permanent and lasting reform; and anything short of it, however well meaning and earnest its projectors, will amount to little more than the efforts of the quack who, by means of his nostrum, dries up a sore on the surface of the body, but leaves its source unchecked and unassailed.

"A VISIT TO THE MORMONS," BY A REPORTER OF A CHRISTIAN WEEKLY.

A paper bearing quite a commercial title, but purporting to be an exponent of Christian doctrine, undertook in its issue of Saturday, the 28th ult., to give a "report" of a meeting of the Latter-day Saints in Liverpool, under the attractive caption of "A visit to the Mormons." The paper alluded to we never before heard of till the copy containing the "report" in question was handed to us.

It commences with a slight allusion

to the sort of place the "Mormons" meet in, and though "*very* unpretentious was good enough for the purposes to which it was devoted." The "Mormons" are, it is true, an unpretending people, and consider their humble places of worship suitable for their purpose, or they would not rent them; but they believe, nevertheless, that "big things have small beginnings," and that "Mormonism," though unpretentious, and perhaps obscure and lowly, will make rapid advances and acquire remarkable proportions in the grand progress of truth. The "Mormons" believe in being the disciples of Jesus, making him their example, and being reconciled to their "unpretentious" places of worship, realizing that He who came to redeem mankind once said, "The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head." The "Mormons" are content to be unpretending, humble, meek and lowly, for by worshipping God after the fashion of the world and to please the world, having the "form of godliness" but denying "the power thereof," they know they will be "in danger of hell fire." The "Mormons" are striving to make a sure thing of their salvation and, of course, rely greatly on the words of Jesus, when he said, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

The reporter appears to have been somewhat puzzled with the four Elders, or "benchers," one of whom, he remarked, was "mighty stout, and in look full of joyful hopes, fair and ruddy." The reporter was not mistaken, so far as this Elder's look is concerned. He is just the person represented, and has "joyful hopes" in his religion. It is a matter of great astonishment to the reporter, that a "look full of joyful hopes" should animate the Elder's countenance and indicate "calmness of mind" that seemed to say "Vot's the odds so long as you're happy." The reason of this to our thinking, is the fact that he has seldom, if ever before, had so blessed a privilege of witnessing satisfaction, serenity, contentment and "looks full of joyful hopes" in regard to the future. To him, therefore, it is something extraordinary and worth making a local of. The reporter was not accustomed to witness such sights. He had never before perhaps gone farther than Bible classes, Scripture Readers' Societies, Protestant Churches and Police Courts. Such an unusual thing as this ought to be seized and his readers furnished with his fancied sweet morsel.

This reporter of a Christian weekly, and a professed follower of that Jesus who is full of loving kindness and long suffering; this reporter, who by his professions, one is led to suppose, loves his enemies as he does himself, closes his "report" by suggesting that the authorities should "nip the abomination in the bud of attempted resuscitation." We wonder what this paragon reporter, who is filled with "loving kindness," would think were we to appeal likewise to the "authorities" and suggest that they nip the "abomination (meaning his ideal of Christianity) in the bud," for what greater abomination is there in the sight of God than hypocrisy or cant? We certainly have as much right "to suggest to the authorities" as this reporter, and certainly claim that, if Christianity has any influence with the authorities, the Latter-day Saints are nearer the mark, because they not only profess to be followers of Jesus, but in very deed are his disciples and teach and practice the works of Jesus. This reporter is one of that class referred to by Isaiah, when he says, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men," &c.

The very next article to this "report," in the columns of the paper referred to, is one referring to the late visit of the Shah of Persia. It says,—"This nation can afford to be generous, and it is both right and meet that she should be." How does this style of reasoning agree with what the reporter "suggests?" What is the

difference between the faith of the Shah and that of the "Mormon," that the nation should be any more generous to the former than to the latter? The difference is that one is an idolator and the other is a worshipper of "the true and the living God." The idolator is a polygamist, though in an entirely different manner, and without authority from Heaven, and yet, says the editor again, "we trust it (the visit) will be productive of much good, and tend towards the hastening of the time when Persia shall rejoice with every other nation in the salvation of the Lord." We, also, heartily wish that the time will soon come when Persia shall rejoice in the salvation of the Lord, but let it be according to the plan proposed by the Lord himself, through the "unpretentious 'Mormons.'" J. C. G.

PERSIAN ETIQUETTE AND PECULIARITIES.

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It is singular how little we know about Persian manners and customs, considering how long we have held diplomatic intercourse with the King of Kings. Yet the subject is not devoid of interest, especially at the present moment. The Persian tongue has long been the language of Oriental diplomatists, and Persian etiquette is remarkable for its elaboration. Indeed, Persia is now almost the only country where Oriental etiquette is kept up in all its ancient purity.

The customs of the Court of the present Shah are very different from those which prevailed in the time of the celebrated Futteh Ali Shah, who died in 1835. When he took his mid-day meal, or dinner, he used first of all to seat himself and taste some of the dishes; then, on a given signal his wives came in and stood round the room. At the same time the princes, his sons and grandsons, were summoned from the ante-chamber, and stood round the table-cloth without saying a word. On a signal from the Shah they squatted down in their appointed places, and silently proceeded to eat. The dishes which stood next them might be to their tastes or the contrary, but it was not etiquette to ask for anything, or to help themselves from a dish at a distance. The Shah only spoke to the senior prince, who sat by his side. During the whole time his Majesty's favorite wife remained seated behind him. Every now and then the Shah would shove a handful of food into her mouth, and as his handfuls were remarkably large, the poor creature was nearly choked. When the time allotted for the repast expired, the princes rose and quitted the room without washing their hands, for this indispensable termination to an Eastern meal is not permitted to take place in the presence of royalty. The Shah himself used to linger over his dinner after their departure, for he was very fond of the pleasures of the table. Sometimes of an evening gambling would take place in his apartments. Of course, it was etiquette to lose to his Majesty, and moreover, it was the custom for one-tenth of all winnings to go to the Shah, who placed them in a vessel shaped like a duck. Consequently nearly all the ready cash in the assembly had by the end of the sitting taken one direction, and the Shah, shaking his singular cash box, would observe laughingly, "The King's bird has been fortunate to-night." In George the Third's reign gambling used on stated occasions to take place at St. James's, but it was the groom porter, not the Sovereign, who profited by the transaction.

Among other customs enforced by etiquette is the rule that where a superior dines with an inferior, the latter brings in the first dish himself, a practice not without precedent at Western courts. The bringing in a dish is, however, in Persia no light undertaking, and requires considerable skill, strength, and practice, for the manner in which the operation is performed is, especially at court, strictly prescribed. The dish or tray must be held at arm's length, carried perfectly horizontally, and deposited precisely in the right place at once. Some ludi-

crous stories are related about this practice. One old gentleman with a magnificent beard had to bring in a large tray containing several dishes, and place it in front of the Shah. The tray was heavy, the bearer was feeble, and, to make matters worse, just as he was about to deposit it a candle, which he had not observed, set fire to his magnificent beard. For a moment he was in a state of the utmost perplexity. To put down the tray elsewhere than in its appointed place, an operation which required some deliberation, was out of the question. To allow his cherished beard to be consumed was also impossible. He was equal to the occasion, and plunging his flaming beard into a dish of curds which stood on the tray he calmly completed his task, amidst the applause and amusement of the beholders.

All marks of respect are observed by the Persians with the utmost punctiliousness and exactitude. On the Shah entering the throne-room on a State occasion and seating himself, an official shouts out, "He has passed!" and all present bow by stooping the body and placing the palms of the hands lightly on the knees. The "eye of the State" then walks backwards from the Shah, and, moving down the assembly, gives handfuls of silver coins from a golden salver. Inferior officers distribute sherbet from jewe led cups and bowls of rare china. The next incident is the recital by a Mula of the prayer for the sovereign, and the whole affair winds up with an ode spoken by the Poet Laureate. Such is an abstract of Mr. Eastwick's description of a reception by the present Shah some eleven years ago. His Majesty will not, it is to be hoped, be disappointed on finding, when he attends the ball at Buckingham Palace on Wednesday next, that the Archbishop of Canterbury invokes no blessing on the Queen, and that Mr. Tennyson does not open his mouth.

The jewels of the Shah are, as we can judge for ourselves, magnificent, but this is partly explained by the fact that it is not the custom in Persia for any one save the sovereign to wear jewels. Another peculiarity in Persian court life is that on state occasions no one save the Shah himself is mounted.

It may not be generally known that the Shah is not the first royal Persian who has visited London. His predecessors were three Persian princes who, having been engaged in a rebellion, fled here in 1835 to implore the intercession of the British Government. They were not, however, received as public guests.—*Globe.*

VIENNA.

The old city consists chiefly of long, narrow, roughly-paved streets, with very narrow footpaths: the houses very tall, and, in the case of the dwellings of the higher classes, entered through handsome courtyards; it is also a common thing to find a small arched passage leading apparently through a private dwelling-house from one street to another. Some of the houses also in which the middle classes live are more like barracks than private dwellings, being let in flats, and tenanted in several instances by from two to four hundred persons. Vienna has been likened to a spider's web, the cathedral of St. Stephan, in the Platz of that name, being the centre. The principal streets in the old part of the city are the Gräben (with its Trinity Column), at the end of which is the handsome warehouse of Auguste Klein, with its beautiful articles of vertu and ornamental leather work; the Kohlmarkt, leading up to the palace; the long Kärnthnerstrasse, with its celebrated Stock-im Eisen, a wooden post formed out of the trunk of the last tree of the Weinerwold, into which the wandering Austrian student drove a nail, until it has become all iron. The new part of the city is laid out in handsome boulevards, and the side paths planted with trees, as in Paris. Most of the public buildings are situated here, and many princely palaces

of the nobility. One of the best views in Vienna is that from the handsome Elizabethan Brück, with its fine statues; the Prater at one side, and the church of St. Charles of Borromeo, with its two tall columns, one at either side of the church, looking extremely like a Turkish mosque, at the other; while in front is the Belvidere Palace, so called from the lovely view from its terrace, and at the back the fine street, the Jägerzeile. The Belvidere (upper) Palace contains the imperial picture-gallery, which is considered nearly as fine as that at Dresden. The lower Belvidere contains the celebrated Ambras collection of armor, considered to be the finest in the world. The bridal armor of the Archduke Ferdinand, those of Don John of Austria, of Philip II. of Spain, and one of bright steel inlaid with gold, belonging to the warlike Archbishop of Salzburg, Mathias Lang, are wonders of richness and workmanship. The new opera-house is one of the handsomest in the world, being one mass of solid marble and gold, the principal staircase, steps and all, being pure white marble. Since its completion the foundation of the front of the edifice subsided to the extent of half a foot, which caused its too sensitive architect to blow his brains out, a feat he might have spared himself the trouble of had he a little patience, as the subsidence took place gradually round the entire building, thus ultimately doing no farther harm than reducing the elevation by so much. The interior of the house is most luxuriously furnished, with the seats everywhere covered with crimson velvet, and with plenty of room for each spectator. We heard "Le Domino Noir" and "L'Africaine," and saw a grand spectacle of "Sardanapalus," in five acts (given in dumb show), on our three visits. The Prater, the Hyde Park of Vienna, and the site of the great exhibition, consists of an extensive park formed out of a number of islands thrown up by the different branches of the Danube, and covered with fine old trees, under which herds of deer roam about; it is nearly four miles long, and is the great resort of the inhabitants for recreation and amusement. At intervals of about a quarter of a mile in the principal avenue, bands are stationed, which play while you enjoy your *melange* (milk and coffee), or *swartz* (black coffee), while in a continuous stream pass before you the handsomest equipages. The other principal sights are the cathedral of St. Stephan, with its lofty tower, in which is placed the watch against fire, and the mechanical contrivance for conveying immediate intelligence of the exact spot where a fire has broken out; the Imperial Palace, with its three courts; the Volks garden (People's Garden), with its temple of Theseus, in which is placed Canova's beautiful statue of "Theseus killing the Centaur;" the Capuchin church in the Neumarkt, containing the vaults of the royal family, including the young Napoleon, Duke of Reichstadt; the church of the Augustins, with Canova's celebrated monument to the Archduchess Christina; the Votive church, near the arsenal, a magnificent Gothic building, every atom of which seems modelled in lace, built by public subscription to commemorate the escape of the Emperor Francis Joseph from the attempt at his assassination, and now (at the period of our visit) nearly approaching to completion.—*Belgravia.*

Home is the realm in which the wife is the sovereign, and her sovereignty will bring her honor and love according as her rule over the matters committed to her trust is wisely and beneficently ordered. That realm, limited as it is, demands for its government a much greater and a more unremitting effort of thought than is always given to it; for when a wife, intent on making the home of her family all that it is possible to make it, studies daily how best by skillful management she can gratify preferences, please tastes, anticipate wishes, keep out of sight little worries, twine privations with decorations of love, and lift off for a while, burdens of care, all of which appeal to her for thoughtful and graceful intervention, she seldom fails of securing her reward which she most dearly prizes.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 6, 1873.

THE SHAH'S RECEPTION.

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GREAT demonstrations were made, and a large sum of money expended to celebrate, in grand style, the visit of Persia's monarch to this country, to make the occasion one to be long remembered by His Majesty, and to send him home again "rejoicing." The English people are hospitable and fond of display, and on such an event as this Oriental prince coming, as he does for the first time to their shores, they work with a national pride and enthusiasm to impress him with the wealth, power, greatness and grandeur of their "tight little isle." Few persons of similar rank in the world, whether they were civilized or heathen, have ever been the object of so much attention and demonstration as this Asiatic ruler with so many wives. Wherever he journeyed, after his landing at Dover, he was greeted by immense assemblages of people, who cheered and bestowed upon him as much honor as though he were some mighty hero who, after he had fought and conquered for his country, returns again to receive the demonstrations of a grateful and happy nation. Indeed there appeared at times to be no limit to the joy the people evinced on the arrival of this semi-barbarian.

Now what could have been the motive, underlying this unbounded enthusiasm, on the part of the British people? With the Government, no doubt, there was a purpose of a political character to serve, not visible on the surface; but it is doubtful if the masses of the people were so influenced, when they abandoned their workshops and homes and gathered in numerous hosts at every corner to see and cheer this man with many wives. The middle and lower classes of the English people, especially, are not crazy on politics, and it is of little interest to them how the Government acts, or how it steers through the maze of political diplomacy, so long as they are cared for and their personal liberties are not abridged. The affairs of every day life, and matters nearer home than Persia or India, are of more interest to the working classes of Great Britain than is the policy of this nation or that nation. Taking this view of the subject we are, of course, led to believe that the majority of the people were influenced by a curiosity to see a man who was reputed to be the possessor of a number of wives; and if the Shah had brought with him a few of his wives, it is supposable that they too would have received a fair proportion of the popular enthusiasm accorded to their royal husband, or master.

Now it is evident to us that there is a growing change in the ideas and conduct of the Christian world towards this social system. It may be that the people cannot, themselves, see it, and might indignantly deny such a thing; but there are many more things in this world that they cannot see, though

even plainer to comprehend, and when they do open their eyes to these facts it may then be too late to benefit them. We are, however, pleased to see the growing change referred to, and trust that not only the English people, but the people of every nation, will be no "respecters of persons." If they can cordially greet to their shores a heathen, or an idolator, who has so many wives as this Shah is reputed to have, surely the time will soon come when a man—not an idolator, but one who worships the true and the living God—who receives his wives through the revelations of God—will be looked upon far differently than he is to-day, and "Mormon" polygamy, as it is styled, will be endorsed by the so called Christian world, and be correctly looked upon by them as a divinely established ordinance of the Everlasting Gospel. If intelligent and religious people can assemble in vast crowds to accord a hearty welcome to such a polygamist as the Shah of Persia, and the press of the country can fill its columns daily with flattery concerning him, surely it is not too much to expect that the day is approaching when such a polygamist as President Brigham Young, who is neither a heathen nor an idolator, but one who teaches and practices the principles of true Christianity, will be received with open arms by the civilized world. The evident change now taking place in the views of the English and American people, at least, would favor such a supposition. It certainly would be more consistent with the professions of Christianity, if any preference is shown, to make it in favor of a Christian polygamist rather than the heathen. Still we must not expect too much at once; suffice to know that there is a reformation, and that it is in the right direction. Though the way may be crooked, and the steps uneven, the result will be that enlightenment and knowledge concerning the sacred institution of plural marriage will be possessed by the righteous of the earth, in every nation, and will be accepted. Such will be the fulfillment of God's word.

J. C. G.

ZIONWARD.—One of the largest companies of the Saints that have ever set sail from this or any other port, left Liverpool for New York on Wednesday, the 2nd inst., in the steamship *Wisconsin*, Capt. T. W. Freeman. This is the second company of emigrants this season who have left their native lands for Utah, and number 104 English and 872 Scandinavians, making a total of 976 souls. The Saints are in the charge of Elder David O. Calder, who is assisted by Elders K. Petersen, S. S. Jones, P. F. Madsen and Paul Dehlin. These brethren are returning home, to Utah, after having faithfully and diligently performed their missions in Europe. Elders Calder and Jones arrived in this country a year ago, the former laboring in Scotland and the latter principally in the Sheffield Conference. Elder Petersen arrived here two years ago, and has presided over the Scandinavian Mission during the period. Elder Madsen has labored in the same Mission for three years past, while Elder Dehlin has labored two years there. Brother Calder's son, David G., who accompanied his father on his mission, returns also with this company. May the Lord bless and prosper all on board, and land them safely at their destination.

CORRECTION.—It was made to appear in a letter from brother E. A. Box, published in our issue of the 24th June, that he was then visiting his "*wife's* friends." This is an error; the letter should read—"*my* friends." In this case brother Box wishes his wife omitted.

RELEASE.—Elder Newel H. Clayton is released to return to Utah with the July 9th company.

CORRESPONDENCE.

AMERICA.

New York, June 16, 1873.

President A. Carrington.

Dear Brother—We arrived here today, and are thankful to the Giver of All Good that we have been blessed with a prosperous journey across the Atlantic. Excepting the usual amount of sea-sickness, we have, as a company, enjoyed good health. No accident or death has occurred among our people.

On the night of Friday, the 6th inst., sister Sarah S. Webster, wife of brother Richard Webster, late of the Upholland Branch of the Liverpool Conference, was safely delivered of a fine son. Mother and child have done exceedingly well. The little fellow was blessed in public meeting yesterday, and received from his parents the name of William Nevada Webster.

The Saints have had their times of enjoyment with vocal and instrumental music, and dancing, but have been also prompt and regular in attending to their prayer meetings, morning and evening, and in attending their occasional preaching meetings.

Captain Wm. Forsyth and Dr. M. J. Callan, and the other officers of the *Nevada*, have manifested the utmost courtesy to us, and attention to the wants of our people.

We are happy in stating that brother John A. Lewis is decidedly improved in health. He, with brother Wm. C. Staines, who is also well, joins us in brotherly love to you and to all your co-laborers in Europe.

We leave here for the West at noon to-morrow.

Praying that the Good Spirit of the Highest may continue to guide you in all your labors, we remain your brethren in the Covenant of Peace,

CHARLES H. WILCKEN,
JAMES G. BLEAK.

GREAT BRITAIN.

Nottingham, June 30, 1873.

President Carrington.

Dear Brother—I write to inform you that we held a Sunday School Anniversary at Arnold yesterday; meetings were opened at half past 2, p.m. and 6 p.m. The children recited various appropriate pieces, and gave answers to the many questions asked them from the Church catechism, Bible, Book of Mormon and Doctrine and Covenants. Elders A. B. Taylor, A. Wright and myself addressed the congregations. In the evening there were present from four to five hundred persons, seventy five only being of our faith. The best of order was observed by our friends of Arnold, and great credit is due to the labors of Elder A. Wright, the President of the Branch, and Elder John Culley, the superintendent of the Sabbath school; as well as to the teachers associated with them. My heart rejoiced before God to see and hear these children so interested in the principles of the Gospel, and to witness their aptitude and readiness in answering all educational questions, reading and reciting.

The day's exercises were held in the British School Room, by the kind permission of Messrs. James Antony and Higginbottom, and others of the trustees, who liberally and without charge afforded us the use of the building for the purpose. Such kindnesses as this are seldom extended to the Latter-day Saints, and I can say with the Saints of Arnold, that the Almighty will bless these gentlemen and reward them in a way that will prove not only to their temporal but their spiritual welfare. I am convinced that these meetings will result in the accomplishment of much good for Israel, and that the testimony of the Elders and the children will be "like bread cast upon the waters, to be seen after many days."

I remain, your brother and fellow-laborer in the new and everlasting covenant,

JOHN I. HART.

AT SEA.

Steamship *Wisconsin*,
Off Queenstown, 5 p.m., July 3, 1873.

President A. Carrington,

Dear Brother — Immediately after waving good-bye to our friends who returned to shore in the last tender, we began organizing the Saints. The company being one of the largest of our companies that have crossed the Atlantic, we anticipated some labor in regulating affairs to suit, but we readily went through the compartments allotted to the Saints, and appointed good trusty men to preside over the twelve wards into which we divided the company; and it gives us pleasure to notice an agreeableness and disposition to oblige that makes affairs go off very pleasantly.

We appointed Elder Neils Larsen captain of the guard, and Elders H. P. Wild and Peter F. Madsen chaplains.

Since leaving Liverpool we have had quite a stiff breeze and rather rough sea, occasioning not a little sea-sickness; but we console ourselves by trusting we shall be the sooner over it.

So far we all feel quite satisfied with the officers and assistants of this vessel, their conduct being kind and courteous.

Please permit us, each and all, returning missionaries, upon this occasion, to express a part of the good feelings we experience towards the Saints among whom we have labored in the various fields assigned to us, and to the President of the European Mission for his wise and fatherly course with us.

With the best wishes of us all, and our faith and prayers for the welfare and success of yourself and all at 42, and of the Saints throughout the European Mission, we remain your brethren and fellow-laborers in the cause of Truth,

D. O. CALDER,
CANUTE PETERSON,
PETER F. MADSEN,
S. S. JONES,
PAUL DEHLIN.

THE LIQUOR TRAFFIC.

Judge McKean has rendered the following decisions on the Liquor Question, in Salt Lake City:

TERRITORY OF UTAH, THIRD DISTRICT COURT.

The People, &c.,		
vs.		*Habeas*
Mansfield, Atchison,		*Corpus*,
Steell, Pape, Arskeg,		June 12th,
Haunak, Alder and		1873.
Capit.		

The defendants applied to the City Council of Salt Lake City, for license to sell spirituous and fermented liquors, and tendered a fee of $50 per quarter year, therefor. Under an ordinance, $450 per quarter was demanded. This, the defendants refused to pay, and proceeded to sell liquor without license. For this they have been arrested, on warrants issued by a Justice of the Peace. They apply to this court to be discharged on *habeas corpus*, on the alledged ground that the ordinance in question is void.

O. F. Strickland and J. R. McBride for the petitioners, E. D. Hoge for the people.

McKean, C. J. The City Council have authority "to license, tax, regulate, suppress or prohibit billiard tables, ten pin alleys," &c. See City Charter, Sec. 22

Also, "To grant and issue licenses, and direct the manner of issuing and registering therefor, and the fee to be paid therefor." See City Charter, Sec 41.

Also, "To license, tax and regulate merchants and retailers, auctioneers, distillers, brewers, brokers, pawnbrokers, and money changers, and to impose duties upon the sale of goods at auction." See City Charter, Sec. 42.

Also, "To license, regulate or restrain the manufacturers, sellers or vendors of spirituous and fermented

liquors, tavern keepers," dram or tippling shop keepers," etc. See City Charter, Sec. 24.

The power to license and the power to tax are different powers. The latter is not given in Sec. 24 of the City Charter.

The City Council also have power "To make and execute ordinances for the peace, good order, regulation, convenience and cleanliness of the city, and for the health, safety and happiness of the inhabitants thereof." See City Charter, Sec. 70.

This provision does not enlarge the particular powers specifically conferred by the other sections already cited. See Dillon's Municipal Corporations, Sec. 250.

A tax, unlike a license, must be enforced by the collector. See City Charter, Sec. 67.

The courts cannot dictate to Congress, nor to the Legislature what laws, nor to the City Council, what ordinances they shall enact; but the courts, when the questions arise, must pass upon the constitutionality of the laws, and the reasonableness of the ordinances that have been enacted by those bodies. See Dillon's Municipal Corporations, Secs. 261 and 262.

The Legislature fixed no sum for license. Is the amount prescribed by the ordinance unreasonable? Have the City Council converted or perverted the license system into a system of taxation? "Concerning useful trades and employments a distinction is to be observed between the power to license and the power to tax. In such cases the license cannot be used as a mode of taxation, with a view to revenue, but a reasonable fee for the license and the labor attending its issue may be charged. See "Dillon's M. Corp., Sec. 291."

But the traffic in intoxicating liquors to be used as beverages, although in Utah, as in most of the States and Territories, a lawful business, is nevertheless regarded here and everywhere as a business liable to many abuses, and experience shows that it is fraught with great evils to society. I am of opinion that a board of excise may rightfully charge more for a liquor license than barely a fee for the license, and the labor attending its issue. So trifling a charge would invite numerous, almost innumerable, applications for licenses, and would tend greatly to extend the business. While the license granted is permissive, it may by the fee charged for it, be made partially restrictive in its operation. I think that sections 24 and 41 of the City Charter will bear this construction; and I deem it right upon general principles. If I rightly understand them, (as cited by Dillon) the Supreme Courts of Wisconsin and Iowa have substantially held this doctrine. See Dillon's Municipal Corporations, Sec. 292, note 2. But, whether those courts have so held or not, I repeat, that the doctrine seems to me to be right upon principle, and to be a just construction of the City Charter. Let me not be misunderstood. The City Council cannot arbitrarily and capriciously demand and enforce any sum of money that they may please for a license, however exorbitant. The ordinance, fixing the charge for a license, must be reasonable, or the courts will declare it to be void. The principles applicable to the license system must be rigidly adhered to if licenses are granted, and neither taxation or prohibition can be resorted to under the forms of a license. Very different principles are involved in licensing, taxing and prohibiting, and neither of the last two can be carried out under the forms of the first.

While it does not belong to courts to dictate in advance to legislative bodies, yet the circumstances of this case make it proper to say, that I deem the sum of $50 per quarter, or $200 per year, a smaller sum than the City Council is bound to accept for a liquor license. The restrictive principle upon which they may act, even under the license system, will justify them in charging more than that.

The charter granted by the Legislature to the city is silent as to the sum that may be charged for a liquor license. Is the sum of $450 per quarter, or $1,800 per year, an unreasonable charge? Does it pervert the license system into a system of taxation? Or does it become prohibitory in its character, while it preserves the forms of the license system?

Under a charter similar to that of Salt Lake City, in the particulars under consideration, a corporation was held to be competent to enact an ordinance demanding $500 as the fee for a retail license. This would seem to have been the fee for a year. See Dillon's Municipal Corporations, Sec. 299, note 3.

The town council of Cahaba, Alabama, under a charter resembling ours, passed an ordinance charging $1,000 for a liquor license. The Supreme Court of that State, in exparte Burnette, 30 Alabama 469, held the ordinance to be prohibitory in its nature, and void. The court, in that case add, "The question in this case is not relieved of its embarrassment by the fact that, notwithstanding the price, one retailer has submitted to the terms of the ordinance, and has driven a prosperous business. The ordinance still remains *in its nature* prohibitory."

These cases are cited, not as necessarily controlling here, but because they throw some light on the question under consideration. In construing the ordinances of a particular city, the charter and the circumstances of such city must be kept steadily in view. The ordinances of one city may not suit another. See Dillon's Municipal Corporations, Sec. 261.

The views of legislative bodies, of city councils, and of courts elsewhere throughout the States and Territories may enable us the better to answer the question, whether the ordinance under consideration is or is not reasonable? The court is not aware of any city in the Republic where $1,800 per year is charged for a liquor license. There are some cities where the liquor traffic is prohibited, but it is believed there are none where such a fee is deemed at all compatible with the license system. To exact such a fee is an attempt to blend taxation, prohibition and license into one system. It cannot be done. The ordinance under consideration is not authorized by the charter, is unreasonable, and therefore void.

The petitioners must be discharged.

TERRITORY OF UTAH, }
THIRD DISTRICT COURT. }

Lawrence, Mann, Lannan, Hale and Blachtol, plaintiffs.

vs.

Salt Lake City, Wells, Mayor, &c., and Clinton, Justice of the Peace, defendants.

MCKEAN, C. J.—This is a bill in Equity. The plaintiffs are engaged in the sale of spirituous and fermented liquors in Salt Lake City. Prosecutions have been commenced against some, and are threatened against others of them for alledged violations of the city ordinance exacting the payment of $450 per quarter year for license to sell such liquors. The ordinance provides for criminal prosecutions, and for fine and imprisonment of those who shall be convicted. The plaintiffs allege that they offered to pay $50 per quarter year for license, which was refused; that the demand for $450 is illegal, and the ordinance void. They prav for the writ of injunction to restrain the defendants from further prosecuting them under said ordinance.

The defendants demur to the bill on the grounds—1st: That the bill is not signed by counsel. This point is well taken. See Rule 24, S. C. Equity Rules; Story's Eq. Pl., Sec. 48; Mitford's Pl., 48; Daniel's Ch. Pl., 306; 3 McLean, 104; 5 Cranch, 637; 2 Edwards, 190; 519-520. But the Court while sustaining the demurrer in this particular, has discretionary authority to permit the bill to be amended.

The defendants demur—2ndly:—That the plaintiffs have not stated such a case as entitle them to any relief in equity.

The prosecutions provided for by the ordinance in question, for the alleged offences of the plaintiffs, are criminal prosecutions. No authorities were cited on the argument, and I am not aware of any that authorize a court to restrain criminal prosecutions by injunction. In Burnett *vs.* Craig, 30 Alabama, 139, the Supreme Court of Alabama say, "We have not been able to find any principle or adjudged case which justifies an injunction to stay a prosecution, either criminal or *quasi* criminal; or to restrain a trespass to the person or personal property. We think such a precedent would be an alarming stretch

of equity jurisdiction." Although a court of equity cannot interfere to stay criminal proceedings, yet if a person be maliciously prosecuted he has his remedy at law, or would have were just laws enacted here. If such laws do not exist the courts cannot be held responsible therefor.

The petition for injunction must be denied.

SUMMARY OF UTAH NEWS.

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Mr. Thomas Taylor has been held to bail in the sum of $5,000 to await the action of the Grand Jury, and the men engaged with him in endeavoring to re-take possession of the Richmond mine, Big Cottonwood, are held in the sum of $1,000 each.

The *Deseret News*, to June 12, furnishes us with the following:

The following dispatch was received by President Brigham Young:—St. George, June 9, 1873:—*President Brigham Young:*—Bro. Joseph W. Young was buried this morning. The funeral services were held yesterday afternoon. A large assemblage was present yesterday and to-day. He lives in the hearts of the people. A. F. MACDONALD.

FROM CACHE VALLEY.—Col. Thomas E. Ricks, just in from Cache Valley, called this morning. He says the Utah Northern will be completed to Corinne to-morrow for certain. One story of the new co-operative store at Logan is built and the upper one commenced upon. It will be a handsome building, with lower part of front of iron and the upper portion of white cut sandstone. He says they had a heavy shower at Logan on Friday, and the country there and all the way down looks handsome.

SAD ACCIDENT.—"A. C." writes from Brigham City, June 3, as follows:—"While the men working on the branch line of the U. N. R. R., running to Corinne, were dining on the banks of Bear River, several of the boys were bathing in the river, and William Henry Wrighton, son of William Wrighton of this place, aged about nineteen years, whilst swimming, was caught by a whirlpool, or under-current, and drowned instantly. All efforts to rescue him were vain, and his body has not been seen since he went under."

At the close of a two days' meeting held at Springville, a gentleman came forward, and presented a specimen of the practical results of one branch of co-operation very popular in Utah, though rather unpopular in some of the Eastern States. This was a fine stout four-year old boy, which the father stated was the tenth child of its mother and the 44th born to him since he was forty years old. Such co-operation as that is hard to beat, and is worthy the imitation of all good men and women everywhere.

EXPECTED HOME.—Brother Willard Young (son of President B. Young), a West Point cadet, is expected in this city, on a visit to his home and friends, in about one week from now.

THE ARTESIAN WELL SCHEME.—We are informed that the matter of an artesian well north of the city is progressing favorably. The machinery has all been adjusted and a depth of twenty-five feet reached. The reason why greater progress has not been attained is in consequence of the time taken up in arranging the machinery and timbers and in digging a shaft, six feet in circumference, to get past a concrete or boulder stratum, preparatory to commencing the boring process.

LAMP POSTS.—Mr. Henry Grow was around the principal streets to-day locating places where the new lamp-posts are to be erected. The work of digging the post-holes will be commenced to-morrow.

GAS PIPES.—The service pipes of the gas company are being rapidly run into

buildings throughout the city. It is well enough to remind people that the pipes should not be allowed too near the roots of trees and shrubbery. It has been demonstrated that the escaping gas permeates the soil and rapidly kills all of the small rootlets with which it comes in contact. Even so small a quantity as twenty-five feet a day distributed through six hundred cubic feet is considered fatal.—*Salt Lake Herald.*

The *Deseret News* records a sad accident which occurred on the 11th June, at the Utah Central R. R. Depot. "Duncan Kelly, a fine, active young man, about twenty-two years of age was repairing a brake shoe on the wheel of a car which was standing in the engine-house. He was sitting thus engaged with his legs hanging over the side of the pit used as a repository for the ashes from the engine, when an empty train backed up, struck the car upon which he was at work, causing both wheels to run over his legs. Both limbs were horribly mutilated, especially the left one, the flesh, sinews, muscles, &c., being frightfully torn and lacerated, besides the bone of the left leg being broken in two places. Drs. W. F. Anderson, H. J. Richards and J. M. Benedict were called upon to render the unfortunate young man surgical aid. The left limb was amputated. Scarcely any hopes, however, were entertained that he would survive the fearful injuries. His sufferings immediately after the accident were most intense, the poor young man requesting piteously that some one should shoot him and end his agony. The relief he desired came at 11 o'clock last night, at which hour he died. Bro. Kelly bore an unexceptionable character, having been honest, sober and industrious. He was a native of Parkhead, near Glasgow, Scotland. He came to this Territory about four years ago, and, being a dutiful and affectionate son, he soon saved up a sum of money, which he used in sending for his aged father, and subsequently he sent means and brought his mother here also. Besides those relatives he leaves a younger brother, who has been working in the Cottonwood mines. The funeral services took place at 3 o'clock this afternoon."

The city officials have again arrested several saloon keepers for pursuing their business without license. As usual, Judge McKean is taking a "lively" interest in their behalf. The people of Salt Lake were preparing for a celebration of the Fourth of July anniversary.

We clip the following from the *Salt Lake Herald*:—

"The body of Francis Brown, buried in the great avalanche of last winter in Little Cottonwood, has been recovered. The snow had melted so far that the wheels of a passing wagon had cut through it, on the head and legs of the corpse, cutting the head so that the brains protruded. The body lay directly across the road on its back, where the teams had been passing over it on the snow which covered it, all winter; and the arms were extended, the gloves being on the hands, and one holding the whip with which he had been driving. The body was dug up and then reburied in the snow near by, until means could be provided to convey it to this city for interment. The deceased, Mr. Brown, was a resident of South Cottonwood, a man of fine reputation, and one of the old settlers of the Territory, having been also a member of the celebrated Mormon Battalion. He leaves a large family and a wide circle of sorrowing friends."

Last night the police visited the places occupied by the *demi monde*, and notified them to leave—in that capacity—before the first of July; otherwise the full penalty of the law against them would be enforced. Some grumbled, some concluded they would retire, and one or two thought they would have a fight in the courts. Knowing how strongly-disposed to sustain virtue Judge McKean is, our proposition is to re-awaken the lasciv. cohab. act, passed for just such cases, and bring them to trial under it. The judge that would penitentiary a man for three years for sleeping with his own wife, would certainly make the punishment much more severe were the woman everybody's wife, even though an ex-associate or so should be among the number of her husbands.